Fifteen Cents Per Cop

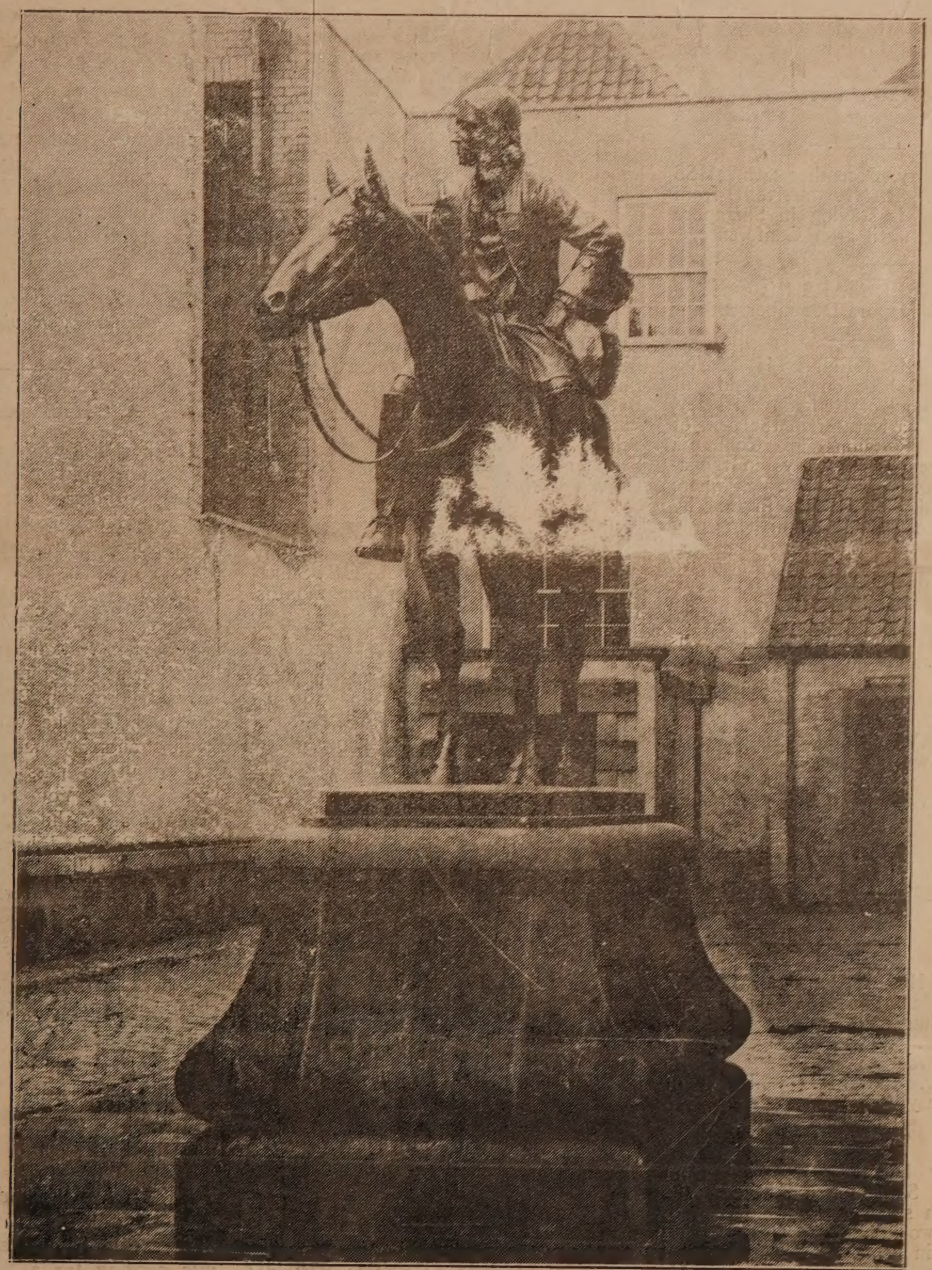
Malaysia Message

Singapore.

January 1934.

Volume 44.

No. 1



JOHN WESLEY AND HIS HORSE AND HIS STABLE

(For Description see page 9)

PERSONALS

REV. R. L. ARCHER conducted a series of special meetings in the Straits Chinese Church, Malacca, on Nov. 8–12. The Church was crowded every evening, and the singing by the choir and the congregation ably led by Mrs. Archer was much appreciated. Helpful altar services were conducted on Saturday and Sunday the closing days of the meetings.

On Thursday, December 14th, MISS MINNIE L. RANK arrived from America. She is staying in Singapore at Nind Home until after Conference.

MISS MABEL MARSH is expected to arrive in Singapore December 27th.

PROFESSOR KENNETH SAUNDERS who has been on the faculty of the Pacific School of Religion, Berkeley, California, and a lecturer in the field of Comparative Religion in Columbia University spent a few days in Singapore recently on his way to Baroda where we understand he has been invited by the Government to make a further study of Hinduism with a view to making recommendations as to its adaptation to the needs of the people.

MISS FREDA CHADWICK is expected to arrive in Medan February 1st.

MRS. DAVID GULLAND with her two children will be in Singapore during the holidays. MR. GULLAND is expected to join his family for Christmas.

MISS M. DIRKSEN is expected to arrive in Singapore February 1st on the s.s. "Trier".

MR. & MRS. WALLACE MACKY have left England for New Zealand where Mr. Macky has a post in Otago University, Dunedin. They are travelling via America in order to visit Mrs. Macky's parents, Rev. and Mrs. Whitfield of Beaver, Pennsylvania.

A letter has been received from MR. DEAN SWIFT from Eagle, Wisconsin, which states that in addition to his regular work he has been speaking in churches in nearby towns. He sends his greetings and best wishes to his friends in Malaya.

MR. YONG NGIM DJIN, headmaster of the Kampar A.C.S., is spending part of his holiday with friends in Singapore.

We regret to report the death of Edward H. Foote, formerly well-known to missionaries in Malaya and the Philippine Islands. He died at the hospital, Caldwell, New Jersey, following an operation, having reached the ripe age of 75 years. At the time of his residence at Singapore and Manila (1904—1914) he was the Far East representative of Underwood and Underwood. During the World War he assisted the Government in securing various funds for war purposes. Since then he has been engaged in philanthropic enterprises with offices in New York City. He has made large donations to Church work and has been especially interested in missionary work. Up to the present year his contributions have come regularly to various people in this Conference. There are still many people in this country who remember him with gratitude and will learn of his death with regret. Mr. Foote has been for many years a member of the Malaysia Message family.

MR. LIE KIAN TECK, accompanied by his wife and his sister, MISS LIE TUANG LIANG, were guests of Bishop and Mrs. Lee, en route from the Philippine Islands to their home in Batavia. Mr. Kian Teck was a student some years ago in the Anglo-Chinese School and was present at the A.C.S. Senior class dinner at the Chinese Garden Club.

MR. T. G. THOMAS, Geography and History Master of the A.C.S., Singapore, has gone to India on three months' leave.

MISS ELLICE ZUBERBUHLER of the Methodist Girls' School, Singapore, left Singapore at the close of school in December for Lahore where she will spend most of her three months' leave.

MISS LORINNE McLAUGHLIN and MR. WALDO REINOEHL were married on Tuesday, 19th December, by Bishop Edwin F. Lee at Wesley Church, Singapore. After a luncheon at which Mrs. Lee and Mrs. Hinch were hostesses, the bridal pair left for Port Dickson. Mrs. Reinoehl has been a teacher in the A.C.S., Singapore, since her arrival in Malaya seven years ago. Mr. Reinoehl is on the staff of the Penang A.C.S., and is pastor of Wesley Church, Penang.

Mrs. H. B. AMSTUTZ was in Singapore for the McLaughlin-Reinoehl wedding.

DR. VISSER t'HOOFT, Secretary of the Student Christian Movement, spent a few days in Singapore on his way to India from Java, and with Mrs. Visser t'Hooft was a guest at Nind Home.

World Control of Narcotics.

American people may not realize the stuggle under the League of Nations Opium Section to control the opium trade in all countries. While the Opium Section of the League has a budget of $48,000 a year, of which eighty per cent is allotted for salaries, the traffickers have large cash reserves and are sometimes able to corrupt officials. The daily profits of the illicit traders is estimated by the League at nearly $2,000,000. The annual turnover is put at $690,000,000. Annual world consumption of narcotic drugs is placed at forty-five tons, thirty of which are used in China. The United States comes second with seven tons, which equals 1,400,000,000 doses, and at twenty-five cents per dose totals $350,000,000.

—*Missionary Review of the World.*

A Shoeblack's Bible.

A shoeblack who had a stand outside a northern railway terminus was very anxious to possess a Bible. He was too poor to buy one; but, believing in prayer, he asked God to send him a Bible.

About this time Dr. Harry Guiness came to that terminus. As he was leaving the station he noticed on the bookstall a pile of new Bibles. He had never before seen Bibles on a railway bookstall, and he wondered how this strange anomaly had come about. He was about to pass on, when a voice within said, "You buy a Bible." He began to argue thus: "Why should I buy another Bible? I have as many Bibles as I need at home." Thinking that he had settled the matter, he turned on his heel, but the inner voice refused to be silenced. "Go back," it insisted, "and buy a Bible." In the end the voice had its way, and Dr. Guiness walked out of the station, carrying under his arm a Bible for which he had, he felt, no use whatever.

It was a bright day, and as the traveller came into the sunlight he noticed that his boots were dirty. Near at hand was a shoeblack's stand, and he went over for a "shine." The doctor got into conversation with the boy, and before long the confession came that he was praying for a Bible. Dr. Guiness handed him the parcel, saying, "Here is your Bible." I do not know which of them was most surprised; but henceforth there were two more believers in the efficacy of prayer.—*The Rev. J. W. Inglis Saturday Telegraph.*

ATTRACTIVE BOOKS FOR YOUNG PEOPLE

BROADCAST SERIES. Gold Paper Covers

The Strength of Christian Confidence—Leslie D. Weatherhead .. **25 cts.**

Can We Really Find Jesus To-day?—Leslie D. Weatherhead .. **25 cts.**

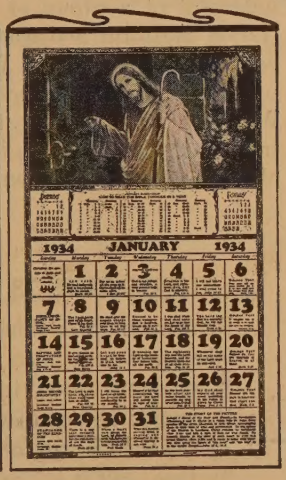
The Presence—A. S. Hullah, M.C. **25 cts.**

The Heart of the Eternal—A. S. Hullah, M.C. .. .. .. **25 cts.**

The Christian View of Life—A.P. Hughes .. .. .. **25 cts.**

Friendship with Christ—J. Alfred Sharp, D.D. .. .. .. **25 cts.**

Methodist Book Room (Phone 4949)
7, Mount Sophia
Singapore



Scripture Text Calendars for 1934

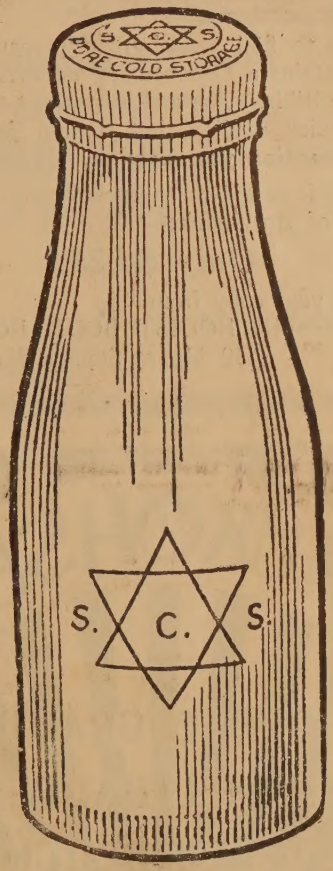
40 cents each

Postage extra

Methodist Book Room

10 Mount Sophia
Singapore

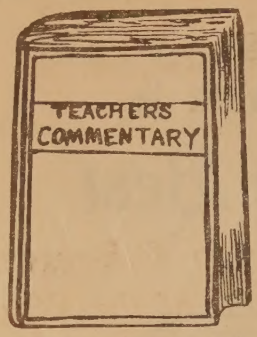
Cold Storage Bottled Milk is *The Best*



Used in ***ALL*** *Government Hospitals in Singapore.*

Singapore Cold Storage Co., Ltd.

GET IT NOW!



Pastor, Sunday School Teacher, Epworth League Worker, this is **THE VERY BOOK** you have been trying to find to help you prepare talks. It contains a Commentary on every book in the Bible. The articles are not too long for quick reading, but contain ***just the information you need.***

It is as big as an encyclopedia for the price of story-book:—

Only $4.25.

Order your copy from
THE METHODIST BOOK ROOM,
10 Mount Sophia, Singapore.

SHUKOHSHA

PHOTO ENGRAVING
ENAMEL BADGES
STEREO BLOCKS
ETC.

TELEPHONE
NO. 3485

THE YURINDO PRINTING WORKS
78, Waterloo Street, Singapore.

Why Smoke

He was selling cigarettes on the station platform. His tray displayed many kinds, both "European" and "Indian." He looked upon us as a likely customer and held up a very popular brand. To the question, "Is that a good sort," he replied by picking up another brand with the remark that this other one was the very best. Then he was asked whether any benefit comes from smoking. That question was scarcely in line and he gave no answer. Two men were standing near who had just bought a packet from him. They were indulging their habit and so the suggestion was ventured that even they would not have a good word to say for the smoking habit. They had not as yet been included in the conversation. But long experience has convinced us that a cigarette user cannot be expected to speak a good word for the "weed." The question was put. "Tell us what benefit you get from smoking?" They both answered without the slightest quibble. "We get no good from it. We are held in the grip of a bad habit, that is all." The conversation became more general and a small crowd collected. Not a good word was spoken for the smoking habit and it is fairly safe to guess that about all were users of tobacco. Finally it was suggested that the one selling tobacco gets some benefit from it and another added that the manufactures get a profit. All agreed to this. But all were equally in agreement that all that can be said for smoking is that it is a bad habit. This was not the result of a lecture on the harmful results of smoking. It was merely the judgment of a group of twenty or thirty men on a station platform and was based on their personal experience as smokers. We have known a similar judgment to be pronounced on many like occasions. We have never known it to fail. If every one who smokes realizes that it is a bad habit, is it out of place to raise the question; Why Smoke?

The Indian Witness.

THREE THINGS COME NOT BACK

Remember three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound, or slay.
The spoken word so soon forgot
By thee; but it is cherished not;
In other hearts 'tis living still
And doing work for good or ill.
And the lost opportunity
That cometh back no more to thee,
In vain thou weepest, in vain dost yearn,
Those three will nevermore return.

From the Arabic.

THE SOUTH BRITISH
INSURANCE COMPANY, LIMITED.

Fire

Buildings & Contents
Rents, Loss of Profits.

Marine

Hulls, Cargo & Baggage
to all Ports of the World

MOTOR VEHICLES—Comprehensive Cover.
Insurances accepted at lowest current rates.
CLAIMS SETTLED PROMPTLY.

BRANCHES & AGENCIES THROUGHOUT THE WORLD.

BRANCH OFFICE
for S.S., F.M.S., Dutch East Indies, Borneo, Sarawak & Siam
2, FINLAYSON GREEN, SINGAPORE.

New Books at Low Prices

An Outline of Religion for Children—E. R. Appleton	$4.25
The Foundations of our Faith	.50
God the Greatest Poet Man the Greatest Poem—Bruce S. Wright	1.50
Friend or Foe—E. E. Burrow	.75
With All Thy Mind—Norman Goodall	1.25
Is It Wrong to Gamble (A Symposium)	.50
Gambling and Christian Ideals—Cecil H. Rose	.75
Purpose in Teaching Religion—George Walter Fiske	4.50
One thing I Know—A. J. Russell	2.50
The Quest—K. H. Boyns & J. A. Chapman	.15
The Imitation of Christ—E. J. Ives	.15
The Young Disciple	.15
The Presence of Jesus—Leslie Weatherhead	.15
Can Faith Do Anything—G. B. Robson	.15
Coming to Christ in Modern Days—Leslie D. Weatherhead	.15
Youth and Prayer—K. H. Boyns	.15
Why Should We Worry—J. R. Miller	.25
The Transfigured Life—J. R. Miller	.25
The Dew of thy Youth—J. R. Miller	.25
The Path of Promise—J. R. Miller	.25

Methodist Book Room (Phone 4949)
10 Mount Sophia
Singapore.

BOOK REVIEWS

"With All Thy Mind" by Norman Goodall, M.A. This book of 143 pages is published by the Student Christian Movement. It is described on the cover as being "a study in relation between doctrine and experience". The eight chapter headings reveal the general trend of ideas set forth:

Religion and Dogma
Beginning at the Cross
Discovering a Lord
Vitality in Believing
The Mastery of God
Dogma and Faith
Dogma and Life
Dogma and Prayer

His style is easy and the contents are rendered intelligible to even a layman. He pursues an independent point of view and sets it forth in simple, every-day language.

"Purpose in Teaching Religion" by George Walter Fiske. This is a book of 244 pages and is published by the Abingdon Press. "A study of the aims and objectives of Religious Education evolved through Christian History under stress of changing religious ideals and educational theories" is the avowed purpose of the book. With keen insight and no little courage he asserts that "just now in our modern movement of Religious Education a revival of purpose is needed and a clarifying of aims". The treatment is historical—past development and future aims. The philosophy is frankly idealistic. It is an earnest inquiry into the present status of a very important movement.

"An Outline of Religion for Children" by E. R. Appleton is a book of 787 pages and is published by Hodder & Stoughton. The book is written on the assumption that "everyone is born religious, in the best sense of the word, but many make a wrong use of their religious instinct". Current religious beliefs of other peoples are set forth in conjunction with the Bible stories so that a comprehensive view of the world religions is provided in a manner and language easily intelligible to a child of twelve years. For instance, with the Bible account of the Creation are given stories of the Creation from China, Japan, Egypt and other countries, and the Bible account loses nothing in such close association. The rise and development of polytheism is set forth in stories from various polytheistic peoples including Greek and Roman myths, and the whole is crowned by the Christian view of one God. Various philosophies are discussed in connection with the world-views of the Old Testament. The Desire of All Nations introduces the reader to the New Testament, and the remainder of the book deals with the history of the early Church and subsequent Church history down to modern times, with brief discussions of such non-Christian religions and religious movements as have arisen during the period of Church History. The language is simple and easily followed by children. There is an abundant supply of excellent drawings and prints. It is an attractive book of excellent information for children.

"One Thing I Know" by A. J. Russell, author of *For Sinners Only*. This book of 412 pages is published by Hodder and Stoughton. The book is a companion volume to the author's previous book ***For Sinners Only*** and arose out of misunderstanding and criticisms which the author received from his first book—especially "the need to state in language clear, simple, and emphatic, an unqualified belief in the divinity of Jesus Christ and His Atonement on Calvary and to assert a sincere desire for Christian unity". With especial reference to this need, the book continues the discussions on "life-changing" started in "For Sinners Only", employing the same general arrangement and brilliant, modern style of writing.

"The Foundations of Our Faith". A small book of 92 pages by various authors published by The Epworth Press. Twelve essential doctrines of the Christian Religion are discussed from the Methodist point of view, as follows:

My Belief in God
My Belief in Jesus Christ
My Belief in the Future Life
My Belief in Our Lord's Resurrection
My Belief in the Holy Spirit
My Belief in Man
My Belief in the Bible
Why I Believe in Providence
My Belief in Prayer
My Belief in Worship
My Belief in the Lord's Supper
Why Do I Believe in the Church

It is an excellent book for young Methodists in Study Classes.

All these books may be obtained from the *Methodist Book Room,* 10 Mount Sophia, Singapore. Prices may be found elsewhere in this issue.

The Malaysia Message

Official Organ of the Singapore Area of the Methodist Episcopal Church

Monthly Journal

for

Missionary, Educational and General Religious Information

January 1934. Vol. 44. No. 1

THE PATH OF PRAYER

Another New Year stretches out before us. We see its beginning, but the trail is a winding one, and we see only for a brief distance at any time. What lies within the bounds of this year we little know, but our hearts beat high with hope as we step over the threshold into the New Year. Perhaps the slump will pass in part or in whole. Perhaps some unemployed will find employment. Perhaps fortune will smile upon us and joy and peace will attend us. And perhaps————!On we go along this dream trail. How much of all our dreams shall we realize? And how many things which we do not want may be hidden around some corner? Is not the New Year as full of fear as of hope? Is one not as likely to meet trouble and pain and sorrow as fortune and pleasure and gladness? May not evil await us in the New Year as well as good? Must not our hope be greatly moderated by the uncertainty of the future?

For one unacquainted with the Christian way of life, the New Year must be considerable of a gamble. He may or may not be blest with success and health and other desirable things. Not so, however, with the Christian who walks closely with his Lord. For him the New Year holds promise which he has good reason to believe will be realized. No terrors chill his heart as he enters this untried way. In this future, so uncertain to others, stands One Who has said, "I have overcome the world", and he knows that no evil can befall him too great or dreadful for this Conqueror. A great trust fills his soul. Fortune becomes only a name. His trust is in a Heavenly Father "Who holdeth our soul in life". The things which others call evil may enter his life also, but he knows that "all things work together for good to them that love God", "that all things are yours, whether.....the world or life or death, or things present or things to come—all are yours, and ye are Christ's and Christ is God's". A peace that passeth understanding takes possession of him. He may see no farther than the man of the world into the future, but he enters that future not alone but with a Friend, "Whose goodness faileth never". Pain and sorrow may meet him during the year, but even with such possibilities dread cannot drive out peace, because with the presence of such a Friend sufferings and sorrows become "light afflictions which work out for us a far more exceeding and eternal weight of glory". Faith lights the trail of this New Year far beyond the limits given to the natural vision, and the great assurances of faith give support even in the most trying circumstances. "My grace is sufficient for thee", "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things", "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him", "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee".

So the New Year stretching out before us becomes a path of unfailing trust in a mighty God and a loving Saviour—a path of prayer. Not prayer in the sense of asking for our needs only, but in that larger sense of trust for the providing of our daily needs and the unutterable joy of unbroken fellowship with Him Whom having not seen we love. In this way, and perhaps in no other, comes the assurance of happiness for the New Year.

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod:
Lord, teach us how to pray!

Only Have Faith

Anna B. Royce.

OH, YE of little faith, why are ye fearful?
Why will ye doubt your Father's guiding care
And question One who knoweth all your trouble
And answereth before ye ask in prayer?
The lilies of the field they toil not, spin not,
Yet far outshine great kings in fair array
Because their loving Father careth for them.
Ye sons of God, are ye not more than they?
Fear not! that Love which careth for the lilies
Enfoldeth you. Have done with vague alarms!
Be of good cheer! With trusting faith lean closer
And *know* the strength of Everlasting Arms.

WHAT IS WORTH WHILE

(From an address to College girls)

A. R. B. Lindsay.

Only one life to live! We all want to do our best with it. We all want to make the most of it. How can we accomplish the most with the energies and powers at our command? What is worth while? What is vital? What is essential? What should we lay hold of, keep, guard, use?

It is worth while to be wise in the use of time. The most reckless spendthrift in the world is the one who squanders time. The question is what shall we do with this priceless gift of time? Shall we let it slip away from us in haphazard deeds, or shall we adopt some plan of saving and systematic doing in our lives. We are spending time well when we are paying it out to God, to buy the things he means our lives to own, whether he is putting before us a duty to be done, a friend to be won, a small service to be rendered, a letter to be written, a child to be consoled, or a house to be set in order. There is time enough given us to do all that God means us to do each day and to do it gloriously.

Let us lay hold of work. There can be no happy or successful life without strenuous, unremitting work in it,—work which occupies mind, body, heart, and soul. As long as we live we have a work to do. It is a wonderful truth that no one of us is put into life without a special and particular work to do. Emerson says, "Nature arms each man with some faculty which enables him to do easily some feat impossible to any other". In all the universe of God there are no two souls alike. There are no two with the same work to do. There are no two whose talents are rivals, or whose gifts conflict or interfere. Each human soul can say, I am unique. Let us examine our capacities and gifts, and then put them to the best use we may.

Let us lay hold of the happiness of to-day. Know thou, my heart, if thou art not happy to-day, thou shalt never be happy. To-day it is given thee to be patient, to be unselfish, to be purposeful, to be strong, eager, and to work mightily. If thou doest these things and if remembering all thy mercies, thou doest them with a grateful heart, thou shalt be happy,—at least as happy as it is given man to be on earth. Thou art happy when thou hast done thy duty, be the skies dark or fair, be men kind or unkind, just or base. Thou art happy when thou hast done what God has planned for thee this day, this hour: when thou hast been brave, helpful, and above all uncomplaining of thy lot!

Let us lay hold of common duties and relations. There is a great danger of wishing to substitute some intellectual ambition for the ordinary human affections. We need not let our talents lie idle, nor neglect to make the most of them; there is a place and a grand work for them all; but let us keep their development subordinate to simple human duties. If we are not careful our intellectual ambition may draw us away from our true place in life, and instead of being the joyous, affectionate and unselfish people we might have been, we will be cold, unloved and unhelpful.

Let us lay hold of friendship. To have a friend is to have one of the sweetest gifts that life can bring; to be a friend is to have a solemn and tender education of soul from day to day. A friend gives us confidence for life. A friend makes us outdo ourselves. It takes a great soul to be a true friend,—a large, catholic, steadfast, and loving spirit. One must forgive much, forget much, forbear much. It costs to be a friend or to have a friend. There is no true friendship without self-abnegation, self-sacrifice. It is a great and solemn thing to say to another human soul, "In this one life that we have to live, we will share all things. Your joys shall be my joys. Your sorrows shall be my sorrows. In absence you shall yet be near. You shall never be so far from me but that I can hear your voice in the twilight and in the night-season. Though land and sea divide us, you shall yet walk by my side and kneel with me in prayer, still I shall feel the touch of your hand, and rejoice in your sympathy." In the eternal life we may make new friends, I dare say we shall. But can those radiant, perfect, and glorified ones ever be quite so near and dear to us as those more human souls that we have known when they, like ourselves, were but struggling, aspiring, and suffering mortals; those who have shared joy and pain with us, who have watched us wistfully over mountain, wilderness, and sea, who have loved us with tenderness, and who have been faithful to us even unto death.

Let us lay hold of faith. Of what profit is it to us to gain a firm hold on life, if we hold it but blindly, without any light on the meaning of our present condition, or the character of our future destiny? Faith, Christian faith, holds the key to the blessedness of the eternal life. Strong, serene, unquenchable faith in the loving-kindness of God, the wisdom of Providence, the guidance of the Holy Spirit, and the redeeming love of Christ, will enable us to look fearlessly toward the end of our temporal existence and to the eternal beyond and will make it possible for us to live our lives effectively, grandly!

The China Christian Advocate.

JOHN WESLEY. HIS HORSE AND HIS STABLE

Our cover for this issue employs a print of a Memorial which was unveiled at Bristol on February 16th, 1933. The Memorial is a bronze equestrian statue by A. G. Walker, A.R.A., and was presented as a "gift to United Methodism" by Edmund S. Lamplough, Esq. On a folder enclosing the photograph of the Memorial is the following description:

"This Memorial stands in the fore court leading to the "Oldest Methodist Chapel in the world," known also as the "New Room" where in 1743 the Class Meeting and penny per week system was adopted.

"Under the skilful direction of Sir George Oatley (architect of the Bristol University Buildings)—at the cost of Mr. Lamplough—the buildings have been beautifully restored, though much of their original simplicity remains as in 1739.

HIS HORSE.

"Wesley is here seen with his "book of books" riding with loose rein on his friend and companion—the horse—in their many journeys to all parts of the country.

HIS STABLE.

"The stable is much as it was 200 years ago with tiled roof, old floor and feeding trough, as used in those evangelistic journeys, which helped to save England from moral and spiritual corruption."

We are indebted to The West Counties Agency, Bristol, for their kind permission to reproduce this photograph for the benefit of interested Methodists in Malaya. It is a good thing for Methodists everywhere at the beginning of this New Year to acquaint themselves anew with the ever-increasing significance of the work of their common leader.

The Malaysia Message

THE STAFF

Acting Editor

R. A. BLASDELL

Contributing Editors

W. T. Cherry — Mrs. Ada Duncan
A. H. Prussner — R. A. Blasdell
Mrs. Vera Ostrom — Ho Seng Ong
D. H. Yap — Fred David
Ruth M. Harvey — Mrs. Lora Peet

Publishers

THE METHODIST MISSION, SINGAPORE, S. S.

Annual Subscription Rates:

Straits Settlements	$1.00	United States	$1.00 U.S.
British Isles	2s. 6d.	Dutch East Indies	f1.50
India and Burma Rs. 1-14-0			

Subscriptions payable in advance.

Send Remittances to the Malaysia Message, 10 Mt. Sophia, Singapore, S.S.

Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

Greetings from China

Dear Friends,

This is to convey to each one our best wishes for a Merry Christmas and a Happy New Year. As we write your faces come up before us and your voices are in our ears so in reality this is an individual greeting. Our dear friends in Singapore and Malaya and the good times we have enjoyed together will always be a precious memory.

Some of you have heard that we have been at Nanchang, the capital of the Kiangsi province since the first of September, helping out for a few months in a place where it seemed we were needed more than at Wuhu. We were definitely planning to leave on furlough in December, but another very urgent plea has come for us to come to West China. Arrangements have been made to again visit our old field of work and we will be sailing for Chungking the first part of December. We will spend Christmas at Chungking and remain there for a month thereafter, to attend our Annual Conference.

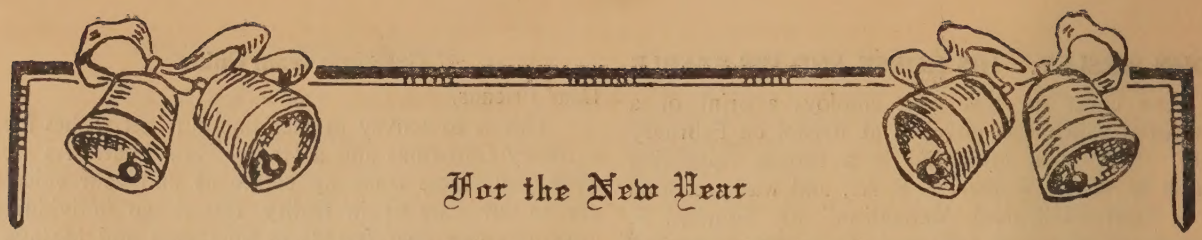
We have been happy in our work here, planning some building and overseeing certain repairs on other buildings, helping in the church work, etc., so that the local people here are loath to have us leave them.

Nanchang for months has been a great military camp. It is near the Communists' area and has for a long time been a coveted possession as it is an important and rich city. There have been several "scares" when they nearly succeeded in taking the city. General Chiang Kai Shek has made this his headquarters for several months occupying one of our large double residences here on the Mission Compound. Preparations for a big drive against the Communists have been going on for months.

There is fierce fighting in progress now, probably less than hundred miles away. The situation is grave, and the communists are putting up a very stiff front. While they are not so well equipped or trained as are the regular soldiers they know the country perfectly, and are fighting for their very lives. They are so well entrenched in the hills that the bombing planes scarcely can spy them out and a body of soldiers frequently will find themselves surrounded by communists.

Madame Chiang is the General's right hand "man". She is a fine Christian woman with poise and charm. Much of the General's correspondence passes through her hands and she does his important translating as there is constant danger of plots and intrigues. She presides at luncheons where foreign advisers and leading Christian workers of China come together to confer about affairs of state and looking forward to the reconstruction of areas devasted by communists. It is said that the General rises at five every morning for an hour's study of the Bible under the tutorship of Madame Chiang.

(*Continued on page 25*)



For the New Year

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes.
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

TENNYSON.

THE GUIDE

Is the work difficult?
Jesus directs thee.
Is the path dangerous?
Jesus protects thee.

Fear not and falter not;
Let the word cheer thee:
All through the coming year
He will be near thee.

UNKNOWN.

I RESOLVE

To keep my health;
To do my work;
To live;
To see to it that I grow and gain and give;
Never to look behind me for an hour;
To wait in meekness, and to walk in power;
But always fronting onward, to the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide-astray—
On, with what strength I have—
Back to the way.

CHARLOTTE PERKINS STETSON.

Thou who art standing on the shore
Of life's dark river,
Watching its torrent speeding on
Thou know'st not whither;

Seeing the golden dreams of childhood
Floating away,
Striving to look beyond the present
Into a future day;

Trust, for though thou art weary and helpless,
Thou art not alone,
There's a living crown that's ever near thee,
Leading thee on.

Leading thee by paths which thy spirit knows not,
On through the night,
Pointing to where beyond the darkness
Shineth the light.

WORDSWORTH.

PLUCK WINS

Pluck wins! It always wins! though days be slow,
And nights be dark 'twixt days that come and go,
Still pluck will win; its average is sure,
He gains the prize who will the most endure;
Who faces issues; he who never shirks;
Who waits and watches, and who always works.

UNKNOWN.

THE NEW LIFE

New words to speak, new thoughts to hear,
New love to give and take;
Perchance new burdens I may bear
This year for love's sweet sake.

UNKNOWN.

A NEW YEAR'S MESSAGE

from Bishop Edwin F. Lee

Grant that we may ever hereafter serve and please Thee in Newness of Life

——: o :——

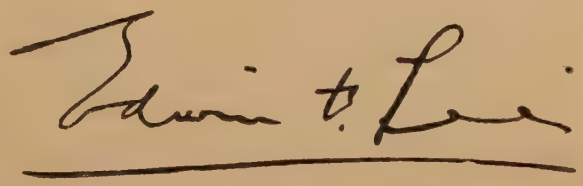
It seems fitting that the words above from the prayer of General Confession should be used as a suggestion for a New Year's aspiration. It may seem that "newness of life" should not be used except on the rarest of occasions, yet is there not grave danger of our failure to appreciate that each day should be considered a new life.

The Chinese, the Indians and the Malays have made much of the New Year as an expression of newness of life. The idea of purchasing new clothing and making the New Year represent a season of friendly greetings and paying of debts for the previous year have been outstanding features of the new year with some people. All this has been very good but it does not go far enough. The emphasis has been too largely upon the physical aspects of life.

These customs might well be continued, but in addition we ought to pray "Grant that we may ever hereafter serve and please Thee in NEWNESS OF LIFE". Such a prayer fervently expressed could not help but bring into our souls the desire to throw aside all that which is unlovely or impure and to place in its stead righteousness and the beauty of holiness. The Christian faith offers forgiveness of sin and the assurance of this new life to those who aspire to grow better spiritually.

Throughout the world at the present time there is much change but there is little indication of "newness of life". Whole nations are reverting to attitudes and expressions of conduct which we thought mankind had left in the past. Old hatreds and prejudices are coming in again as new styles of national expression. One clever author has written a book concerning a great nation the title of which is "Germany puts the clock back".

We might analyse our national expressions to see whether it may not be true that Italy, France, China, England, Japan and America have not in many recent actions "put the clock back". Readjustment is necessary, reorganization of economic structure is necessary, but to recede spiritually is absolutely unnecessary. The nations of the world as well as individuals in this confused and chaotic day are in sore need of this prayer, "Lord grant that we may ever hereafter serve and please thee *in newness of life*" Newness of life which will unfold spiritual aspiration, replace selfishness with generosity, replace bigotry with understanding tolerance, replace hatred with goodwill,—this is the need of the hour. An earnest search for a new life in the spirit can usher in a 1934 which will spread broadcast happiness and peace and righteousness.



WHAT CAN THE FOREIGN STUDENT DO AND BE AFTER HE RETURNS TO HIS NATIVE LAND?

By Dr. Stanley Jones

(The following is an excerpt from the stenographic notes of a speech delivered by Dr. Jones, well-known Methodist Evangelist, at the Third Annual Conference of the Oriental Students' Christian Federation held at the Riverside Church, New York, April 13, 1933.)
Reprinted from the Philippine Observer.

First of all, I suppose you have had it dingged into your ears before you came and since you came here that you are to be a leader of your people. It is ungracious of me to undo this, but I shall endeavour to do this and do so with a purpose.

"Be Ye Not Called Fathers"

Jesus said to his disciples, there are three words which I cannot trust to you:....., teachers, and leaders. I like Moffat's translation for that first word: he puts it, *"Be ye not called fathers."* This word implies the type of mentality that said, "Now listen to my ripe wisdom. I have undergone the experiences of these many years, now you listen to me." There is no necessity of talking to students here on this subject. You have not arrived yet at the place of being fathers. Perhaps this will come later, and you will reach the place of feeling impelled to say, "now I will impart to you the wisdom I have acquired during these years." These may be a temptation during the later years.

"Nor Teachers"

Jesus said, "I cannot trust you with the attitude of fathers." Secondly, He said, *"Be ye not called teachers."* The attitude of the teacher is "I know and you do not, now you listen to me." Most teachers become dogmatic and demand instant obedience in the thinking of people.

"Nor Leaders"

The third group comes a little closer. Jesus said, *"Be ye not called leaders."* The attitude of the leader is, I lead and you follow, now fall in behind me and you follow. That is the very thing we have taught all these years. From the time we enter this system of education we have probably had somebody make an oration about, "you are the coming leaders of the next generation," and we look to you for the leaders of the future. I am sorry that is so, for the moment we get that mentality we will never be leaders. Suppose you get a dozen people in one situation who have all been taught that they are to be leaders. Put twelve people in one mission station or educational group who have all had it dingged into their ears since early childhood. There will result, not a co-operative society but competition among them. Who are going to be followers? Each one says, "Not I. I have been taught to be a leader. Everybody fall in behind me."

"Be Ye Called Servants"

"Be ye called servants." That is the attitude I can trust you with, says Jesus, because that is the attitude that can be Christianized. All the others are based on the attitude of self-assertion. This is the attitude of self-surrender. You begin to be Christian when you renounce being a teacher, a leader, a father, and become a follower. This is the absolute reversal of what we have been taught. We have had to reverse it, we who have been reared in this attitude.

The servant says, "give me some task in which I can lose myself and serve all." Self-renunciation. The other three attitudes say, "I realize myself by asserting myself. I hold myself, I assert myself, I find myself, but in the process I lose myself." Why is it that so few leaders come from our institutions? Largely because we have been taught that we must be leaders, and we come out with a fuzzy attitude. It is too much for us. We grasp at trying fo find ourselves and lose our souls. This is not the basis of leadership. Jesus says, "lose yourself, then rise up and become the greatest of all, the servant of all." This type of person is a leader, but doesn't want it; he becomes a teacher, but doesn't want it.

The Christian Attitude

The Christian attitude is the attitude of letting go at the centre, namely, one's own self. The last thing we ever give up is ourselves. Many missionaries go out and give up home and family and position and material comfort, everything, everything that is, except the missionary. You touch him and he is still touchy; the Self is still there wishing power and honour for the teacher. They give up everything to follow Christ but the Christian. Don't give him the honour, etc., he thinks it is his due and he is still touchy. "If a man would come after me, let him, yea, and his own self also." Now why did He put that in too? Father, mother, brothers, and sisters can be easily given up, but when it comes to giving up the inner self, it seems almost impossible. I once heard a patriot in India say: "For my country I would sacrifice my mother, I would sacrifice my father and if necessary I would even sacrifice myself." Last. The last thing. The last we give up and the first Jesus demands. Nobody here in this country or anywhere can do anything until he lets go at that point. The only leadership really worth while is the leadership won through service.

A man goes into a situation. "I am a returned student; I have now come here to lead." What happens? They say to him, "We don't know what have you done?" "Well, I have been taught that I am a leader; here are my credentials, my scholastic rating, etc." I do no believe leadership ever comes in that way. The outstanding men at the present time gain position by losing themselves.

(*Continued on page* 16)

MEDITATIONS FOR THE INNER LIFE

by Rev. H. B. Amstutz.

To the New Year

One song for thee, New Year,
One universal prayer;
Teach us—all other teachings far above—
To hide dark hate beneath the wings of love;
To slay all hatred, strife,
And live the larger life!
To bind the wounds that bleed;
To lift the fallen, lead the blind
As only love can lead—
To live for all mankind!

—JAMES WHITCOMB RILEY

As we start out on the road called 1934 it would be well to read what our Bible has to tell us by way of encouragement and advice. We see the Courageous Soul in ***Joshua 1:6-9:—***

> *"Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be strong and very courageous, to observe to do accordingly to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success. Have I not commanded thee? Be strong and of good courage; be not afrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."*

Prayer: Great Father of us all, there is so much for which we should be thankful. Thy love has been unfailing. Thou hast given us more than we deserved. In this moment of quiet memory we are ashamed because we have shown our gratitude so feebly. Forgive us for our selfishness and thoughtlessness. Accept the loyalty of our hearts this moment, and give us strength to live according to our best intention, so that we may be worthy children of our heavenly Father. *AMEN.*

In Psalm 100 we give thanks for the Goodness of God and it is an encouragement as we face the New Year:—

"Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good; his loving-kindness endureth for ever,
And his faithfulness unto all generations."

Prayer: Awaken us, O Father, to the needs of the world. Keep us from that smugness which makes us happy in our own comfort, which makes us indifferent to the sin and suffering of humanity. Give us eyes to see the needs of our community. Give us hearts that sorrow with those who suffer. Help us this year to help make the world happier, nobler and more Christian. This is our high resolve, our Father. AMEN.

Then St. Paul gives us a Forward Look in ***Philippians 3: 12—14.***

> *"Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the high calling of God in Christ Jesus."*

Prayer: Thou dost depend on us, O God. We are thy church. Thou wouldst have us live as Jesus lived. Thou wouldst have us labour as Jesus worked. Thou wouldst have us love as Jesus loved. Bind us together as a loyal Christian group, that those who look upon us may know that we have learned of Jesus. So may we go through the year, faithful to Thee and true to each other, as we minister in the name of Christ Jesus, our Master. AMEN.

"Teach us, New Year, to be
Free men among the free;
Our only master, Duty, with no God
Save one—our Maker—monarchs of the sod!
Teach us with all its might,
Its darkness and its light,
Its heartbeat tremulous,
Its grief, its gloom,
Its beauty, and its bloom—
God made the world for us!"

FROM THE EDITOR'S DESK

A HAPPY NEW YEAR!

Our hope for the New Year is in nowise dampened by the conditions through which the world has passed during the past year. Many have passed through the deep waters during that period in sorrow and suffering and disappointment and sudden poverty. Nor are we unduly optimistic about the conditions which may obtain in the New Year. As we stand on its threshold, the prospect is hardly a dazzling one. In fact if our hopes were fixed only in the prospects provided by this world, some people might accuse us of presumption in wishing anyone a Happy New Year at the present moment. But happily we are not limited to the circumstances of this world in finding the surest grounds for hope. "Our sufficiency is of God." Since that is the case and we "set our affections on things above and not on things on the earth," there is every reason to believe that joy and peace may be found in what the world might call "adverse circumstances." Therefore, not in presumption, but in all sincerity, we wish all of our readers a Happy New Year!

OUR CONFERENCE

The Annual Conference of the Methodist Church is for Methodists the high-water mark of the year. From the close of one Conference session to the opening of the next, Conference looms largely in the minds of Church workers. It stirs up the gifts that are in them, it awakens new plans, it calls slumbering programmes into action, it sets worthy ideals and quickens honest endeavour. Conference not only arouses the competitive spirit—which is less worthy, but it inspires the spirit of loyalty—which is altogether worthy. To some Conference may serve as a spur to do some task better than others or to make a better showing for his work in the statistical tables. To others Conference may be an impending day of doom when the final judgments are pronounced. But to many more Conference is a bond which unites faithful souls in a common task. Here is a field to be covered, and many occupy various positions in it. Here is a God-given task, and many share in it. Here is a year for service, and many enter into it. And the thought common to these souls is: "Our Conference." Our Conference has a goal which can be attained only if in every part of the field every member is doing his allotted task 365 days in the year. In some way, clearly or vaguely, runs through the mind of every member the question how the total work of the Conference for the year will be affected by his own individual work. Then as the day of the Conference draws near, comes that beautiful anticipation of fellowship when all shall meet and exchange with interested friends the experiences of the year in a common task. The busy week of the Conference sessions passes all too quickly and commands the earnest thought and judgment of all that the pronouncements of Conference may be of high order and the programme for the coming year may be a worthy one. The real test of loyalty to the Conference comes when it gathers in its final session to hear the appointments for the new year—some to the old stations with new visions of service, and others to new stations with new opportunities. And all the year our Conference lives on and grows in the faithful lives and activities of its members. May it increase in 1934 in strength and service for the people of Malaya.

EVERLASTING STRENGTH

By Robert Crumly

Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.—Isaiah 26:4.

When trials come, when shadows fall,
  When hosts of sin assail,
All human strength is feebleness; the arm
  of flesh must fail;
But he whose mind is stayed on God shall
  mightily prevail—
  For in the Lord is everlasting strength!

How stood the prophets of our God against
  a hostile world
When kings were wroth and nations raged
  and fiery darts were hurled?
Unmoved and undismayed stood they, their
  banners never furled—
  For in the Lord is everlasting strength.

How stood the heroes of the cross—the
  martyred saints of old—
In that dark age when wave on wave of
  persecution rolled?
The weak were strong, the sad rejoiced, the
  fainting heart grew bold!—
  For in the Lord is everlasting strength.

And those, the Mighty Ones who *mocked*
  his warnings—where are they?
Their lofty cities are laid low, their glory
  swept away;
While God's elect are living still to prove in
  this, our day,
  That in the Lord is everlasting strength!

1934

What will it mean—to me personally? Will it be a year of victory or defeat *for me*? Will it mean in my life greater consecration to God and His Work, or greater selfishness? Will 1935 find me more certain of my faith in God and the eternal truths revealed in His Word, or will my life and conduct be directed by a growing doubt, an increasing dimness of inner light, and a greater barrenness of soul?

What will 1934 mean for my Church, and for

my Sunday School and for my Epworth League and for the other organizations of the Church with which I am associated, and for my friends? Will my life be a source of strength and light and help to them or will they be the poorer for the association?

Another year in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past,
May do some earnest work for God;

Another year to do and dare;
To tax anew my growing strength;
To arm my soul with faith and prayer,
And so reach Heaven and Thee at length.

CHURCHES CALL FOR ACTION FOR PEACE

Staunch Support for the peace movement has been reflected in the resolutions adopted by the various church bodies during recent weeks.

The General Assembly of the Presbyterian Church in the U.S.A. declared that "the army and navy of the U.S.A. ought never to be used except for the purpose of resisting invasion." It urged the United States to set an example to the world by adopting a program of progressive disarmament. It was further recommended that the private manufacture of munitions be abolished; that the exportation of arms to nations violating the Peace Pact be prohibited; that federal legislation be enacted to safeguard conscientious objectors.

The Southern Baptist Convention, at its annual meeting, said: "Our Baptist preachers and people ought to be, must be leaders both in the proclamation of the Gospel of Peace and the living of that Gospel. If the peoples of the world shall become deeply imbued with the spirit of Peace and resolutely determine to renounce war and to refuse to engage in war our present civilization may be saved from suicide."

The Northern Baptist Convention renounced war in any and all forms, urged the United States to extend its influence in behalf of disarmament, and called upon the government to adhere to the World Court and the League of Nations.

Abolition of the private manufacture of munitions, entry of the United States into the World Court, consultation by the United States with other nations to preserve peace, and recognition of Russia were among the peace proposals adopted by the Commission on World Peace of the Methodist Episcopal Church. The resolution on the manufacture of munitions reads as follows: "We hold that it is nothing less than social insanity for any people to leave the manufacture of munitions to private individuals whose only hope of financial gain depends upon their sale—that is, upon war and war scares. We believe that the manufacture and sale of war munitions should be placed under Government ownership and control."

Federal Council Bulletin.

AN EXPRESSION OF FAITH FROM METHODISTS OF INDIA

In the Bombay Area

By the grace of God

We will "maintain the spiritual glow."
We will depend on spiritual means for the achievment of our ends.
We will not magnify nor glory in mere numbers.
We will not consider it a mark of superiority to be able to criticize others, but will be our best and look for the best in others.
We will earnestly seek to free ourselves wholly from race prejudice.
We will love India as our own lives, giving her our utmost devotion.
We will seek to keep our own personal spiritual problems solved, so as to be free to give our entire strength to helping others.
We will not be impatient for visible results, but will steadfastly trust God for the "exceeding abundantly above all we can ask or think."

NOTHING IS TOO GOOD TO BE TRUE

PENTECOST

O Tongues of Fire that touched the tarrying faithful;
Filling their hearts with confidence anew;
Bearing to them the witness of the presence
Of the strong spirit of the Lord they knew,

O touch my soul. In silence of this moment,
Expectantly I lift my heart to Thee.

O Tongues of Fire, inflame my soul with passion;
That love of Christ may come to rest in me.

O Tongues of Fire that touched the teeming missions,
Who bore the cross aloft o'er land and sea;
Who from the darkness came with flaming garments,
Bearing the message of thy love to me:

O, in this age of wealth and power and station,
Of clutching hands, of greed, of hate, of scar;

O Tongues of Fire, inflame thy Church with passion,
That Christ may reign at lathe, at loom, at bar.

The Foreign Student.

(*Continued from page* 12).

The Attitude of the Servant

The greatest place open in the Orient to-day is for men and women who will go there and say, I have come to serve, to be your servant to fit into the place where there is the greatest need for a servant

But if you become a servant in order to be a leader it won't work. That is only playing at it. If you can say, my country needs me and my inner-most instincts say serve, in the future I can just see you rise and rise up and up and up. You will be leading the people because they know you do not want anything for yourself. You will be leading great new movements in the East, wiping out classes, bringing nations together. This will be, for I believe the Orient to-day is passionately asking for many to come who do not want to be leaders except to serve.

The Returned Student

You asked me to discuss and now I return to it: What is the place of the returned student in the life of the country? Let him be the servant of all. Given that one attitude, I think always everything else follows. It seems a great deal; it means letting go the one thing we own: ourselves, the one thing we have we don't want to lose, ourselves. But when a man does that he has done the one central thing Christ asks him to do. We are all often tied up within ourselves. If we do not get sufficient place and honour, and people do not do what we expect them to do for us, we sit in the corner and mope.

One returned student from America to-day is the most miserable man in India. He expected people to do him honour, give him position when he returned. He expected to be greeted at the door with everything he wanted. They did not. He began to be discontented, out of harmony with his environment. To-day he is sitting in a room doing nothing except wanting to get back to America. He is all out of harmony with his country and with his people. He got out of touch with the situation during his absence, then went back into the situation with the wrong spirit. He is a miserable, self-centered soul, and I feel sorry for him. The only way to get free of yourself is just to let go of yourself. Just let go, then you are free.

Interpret the Best

The second thing you can do is not only carry the spirit of the servant but interpret the best of us in the West to the East. Don't go out and tell people how bad we are. We are bad enough; but we would like you to go out there and interpret the best we have got.

You have probably heard of the island where the people live by washing each other's clothes. If we have the East telling us how bad we are, and we in turn pointing out to the East some of their defects we will be in the position of these people on the island, and worse still, we'll be washing each other's clothes in public. We may eke out a living, a very precarious living, but shall probably die of spiritual starvation in the end.

Be Yourself

The third word is this. We are very glad that you came to our country, and if our country has not treated you right, we apologize for the way you have been treated. But what we would like you to do is to take what you can from us, but stand in the stream of your own national life and then interpret the gospel through the true Indian soul. Only thus can you help us. If you are a true Japanese or Chinese, or Filipino, be true to what is there and interpret Jesus Christ, and then you will give something to the rest of us. Don't be a gray mixture, neither here nor there. Sink your roots in the soul of your own people.

Renaissance in the East

The last word is this. The whole East is undergoing a renaissance at the present time. I speak of the East. This happened among some students in European countries. but we are talking of the Orient to-day. Everything there is kaleidoscopic. It is a great day in which to live. What is the greatest need of the East to-day? Exactly the same need we have in the West. The renaissance has outgrown the birth of the soul; there is need of a reformation to accompany the renaissance. We have more knowledge than we have character to handle that knowledge. The intellectual in the West has far out-grown, has outrun the spiritual. We haven't enough character in the West to stand up under this new knowledge and freedom in the West. We have to bring up the reformation and make it parallel to the renaissance. If we can do this, Western civilization can be saved.

I believe the same need exists in the East. The new knowledge is tremendously, almost fiercely going through the East. Some new power of regeneration is needed to bring in a reformation to give us sufficient character to stand up under the difficulties of this renaissance. Frankly, I do not know where that power will come from, except the Living Christ. Give Jesus Christ, the chance. I believe He can do it and does do it wherever He has the real opportunity to. The greatest thing you can give there is a character that has known his power and purification. If you can do it you will be the greatest benefactors of your countries. But you will not be if you go there with a wobbly character, clever but wobbly, clever but without the basis of honesty and character. The greatest demand for the next few years will be for men who can be trusted.

The Need of the East

What is your place in the religious life of the Future? You are to take your stand so that when men look at you they will say, "that man is a Christian character; he has integrity of character. If you

(*Continued on page* 25).

What We Believe About Opium

The use of the poppy leaf goes back through long ages, but that use was limited and constituted no menace to society. The organized use of opium for purposes of commerce and revenue has developed in the past 200 pears. Its chief use has been in China and in the countries to which the Chinese have migrated in large numbers. Opium-smoking began in China in the 17th century. In 1906 it was estimated that 27% of the adult males in China smoked opium. Its use in China has never been favoured by the Government, and at times determined action has been taken to eliminate its use altogether.

Leaders in various countries outside of China have long felt the need of opposing trade in opium. Before the close of the 18th century the East India Company reported: "If it were possible to prevent the use of the drug altogether except for the purpose of medicine we would gladly do it in compassion to mankind." In 1843 Lord Ashley proposed in the British Parliament that the opium trade was "utterly inconsistent with the honour and duty of a Christian Kingdom." Since then statesmen in Europe and America as well as in the East have taken up the matter more or less vigorously until in 1912 an Opium Convention was called to meet at The Hague. Between that date and the outbreak of the Great War several conferences were held. Although the urgency of the question was obscured to a large degree during the War, it was in the forefront of international thinking immediately afterwards and was placed under the direction of the League of Nations. This body has now appointed an advisory committee to deal with it.

We are glad to note the rise and growth of an international conscience on this evil. We commend the action of governments to control, restrict, and eventually to eliminate the trade in opium.

We believe that there is no legitimate use for opium apart from its medicinal use, and that steps should be taken as rapidly as possible to restrict the cultivation of the poppy to such area as will supply medicinal needs.

We believe that a thorough-going programme of education should be inaugurated immediately to set before the people of this country, young and old, the evils of the opium habit. To this end instructive pamphlets and books should be secured or prepared which will convey the needed information, and talks in schools and church organizations and other public groups should be arranged.

We believe from tests already made that the opium habit can be cured, but for society the evil will remain and must be fought as long as opium can be secured. While, therefore, we commend the efforts to alleviate the evil effects of the habit as far as individuals are concerned, we believe that these efforts can at best be only superficial, and that the problem must be attacked at the roots, namely, the cultivation of the poppy plant, internationally, and for Malaya the importation of opium for any except medicinal purposes. In the Philippine Islands with unlimited opportunities for smuggling there is absolute suppression of opium, and it is reported that no opium problem exists.

For the individual, we believe that the evil consists, among other things, in depleted physical energy ending in sickness and incapacitation for work, and wasteful expenditure of money for something that does no good but great harm, thereby depriving not only the individual but his dependents of the actual necessities of life. For society, among other evils, the opium habit produces poorer workmen, greater poverty, and more dependence on public charity and public institutions. A careful study of the opium problem will reveal conditions which require urgent action to save this country and many others from grievous future suffering.

The Committee on Public Morals.

THE DOER OF GOOD

By P. N. Menon, Singapore.

And as he sate alone in thought enwrapt
Upon the barren hill, in breathless hush
Pale gloaming tip-toed from the glimmering west
And o'er the streams that wandererd on the sands
The shades of drowsy palms e'er-lengthening fell.
Nor aught now stirr'd the solemn lull that spread
O'er far-flung hills, save when the night-birds flapped
Their eager wings in hungry procession
Above, or when struck forth the cicala
His tedious harp to wake the sleeping stars.
And now his noble eyes steadied with thought,
Toward the south, afar athwart the vales
The resting Wanderer fixed; and wond'rous strange,
Beheld he there o'er pale horizon's rim
A haze of hovering glow like as the dawn
That breaks on shadowy hills. Agazing sate
He there, with thought furrowing his noble brow
And look that queried what uncommon light
That was. "Perchance some festive light," he said,
His long lean fingers passing o'er his brow
As if to soothe the pulsing thoughts therein,
And rising from the ground, he glided down
The trackless gravelled slopes, till felt his feet
The sandy touch of one long-winding path.
He made his way that ran thro' solitude,
His head heavy with thought, and where he trod
The naked sod turn'd fresh with grass again,
The flowers adroop, once more exhaled their joy
Of fragrance 'bout his feet; while husbandmen
That met him in this mood, their gibbering hushed
And followed him, till bade he them go home.
When hesperus gained his slanting throne, and one
Shy fragment of a maiden moon peep'd o'er
The eastern hills, without the mansion ports
Of some proud chief, the friendless Stranger stood.
Then lo! sweetly, sweetly he heard the sudden flow
Of rapturous melody of lute and lyre,
The jingling sound of measure'd tread, the clink
Of timbrels and the chime of bells, and then
Burst forth, to mock this welcome harmony,
Foul laughter hoarsened in the fume of wine,
The shouts of mirth, and many-mingled sounds
Of revelry. Forthwith he pass'd inward:
And there beheld he then the glittering scene
Of merriment: a thousand torches shed
Their festive glow on shimmering marble walls
Festoon'd with purple thyme and daffodil
And all about the floor, sweet violets lay
Bestrewn, and trampled 'neath the fitful shoon
Of reckless youth in wild abandon flung.
And there, upon a couch of ivory
Reclining lay a youth of comely mien,
And whose fair brow with myrtle wreath begirt
Was idly o'er a glittering goblet bent.
Thereon the Stranger hurried unto him,
And ask'd, "Why dost thou make this merriment"?
The youth look'd up like one roused up from dreams—
With looks that struggled back his past to glean,
And said, " 'Tis true once I a leper was
And Thou wast He with one soul-stirring touch
Rebuilt me whole and hale, but Sir, tell me
What harm befalls the man that drinketh wine"?
Deriding thus to wanton lapse he fell
Crushing forthwith the cup of frothing wine!
The Stranger moved away, nor spake a word
But tarried by the fountain base, where lay
Glorying in her sinfulness and shame
A woman trying her wiles upon a youth.
And unto her the Stranger ask'd, "Tell me,
Wherefore thou lurest him with baneful smile"?
Look'd up she then a trice, her guiles subdued,
A bygone light struggling into her face,
And in a sudden gush of memory
That woke to speech, she said, " 'Tis true, O Sir,
Once I that sinner was, soulless, and smirched
With shame, and for my tears of repentence
Thou savedst my soul, but now what harm..?" And ere
Quoth she the whole, unto the youth he ask'd,
"Why dost thou look at her with lustful eyes?"
"In sooth once I was blind and Thou it was
That gavest me sight, but Sir, how look otherwise?"
Laughed out the youth in happy mockery.
Once more without those halls of mirth and song
The Stranger stood, and there, neath misty stars
He heard the heave and hush of long-drawn sighs
Escape a crumbled figure on the heath——
(Those sighs more rare than all the offerings
That man on altars heaps, or sweeter far
Than sweetest music of our sensual earth!)
The Stranger rais'd his drooping head and ask'd,
"My friend, why dost thou weep?" Then spake the man
Forlorn, "Once I was dead, Thou King of Kings,
Thou raisedst me from my grave, O leave me not
"Alone, but LET ME FOLLOW THEE."

THE GRAY WOLVES

How many of the numerous laws for the control of liquor have the liquor forces been willing to obey? We have tried out every milder restriction, every weaker device. We had a law that liquor must not be sold to known drunkards. Was that law obeyed? It was not. We tried to protect our youth by forbiding the sale of liquor to minors. Did the saloons obey that? They did not. We prohibited the sale of liquor on election days and Sundays and after 11 o'clock at night. Were any of these laws obeyed? They were not. The people by overwhelming majorities voted their own states dry or their counties or townships or wards. Did the liquor forces ever respect the will of the people in such cases? Never. They poured in the liquor by every boot-legging device and then sought to break down the restrictive law by laying claim that they sold more liquor in the dry territory than when they had open saloons.

Who in the face of a hundred years of such law defiance can believe that retreat from prohibition to some milder law will give us a law that the liquor forces will obey? They say that a law which is generally disobeyed breeds disrespect for all law and should be abolished. According to that, we can maintain respect for law in America only by abolishing every law against liquor and so let the gray wolves have their way with our children.

Reprinted.

Malaysia Message.

OUR AMERICAN LETTER

"N. R. A." has passed from the code-making stage (for the equitable adjustment of wages and hours, etc.) into the buying stage. The public is urged to "Buy Now," though nobody has told the public where they are to get money with which to buy, millions of which is tied up in closed banks, and other millions lacking because of protracted unemployment. If it were not so serious it would be entertaining, to say the least, to watch this unprecedented experiment in prosperity made to order by executive command. No one in any given locality can tell whether it is succeeding or not; and there are folks in every locality who would criticize it even if it were a success. So we little fellows just have to depend upon the reports that come to us from sources that are in a position to know whether or not the country is emerging from its economic troubles. The Federal Relief Administrator himself is said to have made the statement this month that two million unemployed had been given work; that while a million fewer families are receiving aid than were being aided last winter, there are 3,530,000 families, including 15,850,000 persons, dependent on public funds for support. This is equivalent to 13 out of every 100 persons in the country. Such factors as car-loadings, the turnover of major industries and large retail establishments, the prices being obtained for farm products, the visible reduction in unemployment, and the falling-off in applications from families for community welfare assistance, are all signs such as anyone can read and comprehend. Your correspondent, speaking wholly from this amateur viewpoint, reports progress. Fewer men undoubtedly are unemployed, but there are plenty left. Appeals for community relief are markedly reduced, but the prospect of winter makes one shudder for the many who need fuel, food, clothing, and above all, work.

As for the churches and ministers, at no time during the depression have they felt the weight of their budgets as at present. Big salaries have shrunk one-third to one-half: $3,000 salaries to $2,200; $2,400 salaries to $1,800 or less; and the shrinkage in pension funds has left many aged retired ministers and their dependents in dire want.

WAR VETERANS. It will not impress British ex-service men as an injustice to American veterans of the Great War, to learn that America has retrenched in her ultra generous policy toward these men. Pensions, extended to disabilities not the direct result of war service, and to enlist men who never saw overseas service, had reached such dimensions and were mounting at such a rate that they threatened disaster to the national budget, irrespective of the depression. The country had an uneasy half-day when President Roosevelt, himself a veteran (he was Assistant Secretary of the Navy during the war), appeared in person before the American Legion Convention to tell them frankly that Government had to stand by its cut of g$300 millions in compensation payments, and to refuse to pay a bonus. Plainly he told them that while those injured as a result of war service are entitled to receive adequate and generous compensation for their disabilities, with generous care for the dependents of those who died in service, all others must be treated the same as any applicant for relief from involuntary want or destitution. But the veterans (if there were any) who might be disposed to reply to that disappointing prouncement by the President, evidently caught his courage, and treated him with courtesy, not disrespect or abuse, much less violence.

PROHIBITION. Before this appears in print, the vote will doubtless have been cast by the three remaining States necessary to effect repeal of the XVIII Amendment, for six States go to the polls in November. Not one State thus far has given a majority of votes against repeal. Much has been said in explanation of this *volte face*: the vote was small, indicating indifference; had all who did not vote voted dry, the Amendment would not be repealed; and so on. But it is as useless to quote the "ifs" and "buts" as it was foolish to say that the Amendment was written into the Constitution when the soldier vote, assumed to be wet, was absent in France. The return of legalized liquor is certain, and imminent.

The first six months of legalized 3.2 per cent beer brought close to g$75 millions into the United States treasury, not to mention large sums collected by State authorities for licenses. It is not stated where the men who drank that beer got the money to pay such a large sum; nor whether it was spent at the expense of wives and children; nor what good it did the drinker and his dependents. Somebody must have gone without something to pay for all that throat moistening. It is a loss any way one looks at it.

Our Methodist Board of Temperance points out that the liquor advocates lamented loudly the Government expenditure of g$7,500,000 to prevent smuggling, and also protested against the use of the Coast Guard for that purpose. But the present wet administration is now allotting double that sum to prevent smuggling, because it bites into the now legalized traffic in drink! "Consistency, thou art a jewel!"

CHURCH-GOING. A Philadelphia newspaper recently stated that for beating his wife, a Kansas man was sentenced to attend church twice every Sunday for six successive weeks. When did church-going become a penalty? Should the minister feel flattered, or insulted?

W. T. CHERRY.

Ridley Park, U.S.A., Oct. 30th, 1933.

OUR BOYS & GIRLS

A. D.

A RIDE IN A FAIRY AEROPLANE

How would you like a ride in a fairy aeroplane? It is so large that we we can take all who want to go with us, and yet so small that when we are flying up, up, into the clouds no one below can see us.

We are starting off from Singapore and calling at all the places in the Peninsula where boys and girls are ready to go with us. And what a lot there are! At Johore we stop for two boys, at Batu Pahat there are two girls and a boy waiting for us. At Malacca we wonder however our small aeroplane will hold all of them that are waiting for us. Seremban, Kuala Lumpur, Kuala Kubu, Ipoh, Taiping, Penang, seem to have advertised our ride in a magnificent way. At last we are all aboard and ready for our ride to new unexplored lands.

Many are the wonderful things we see and many are the questions we ask of each other. At last we see directly below us an unbelievably huge building.

"There is where we are going, to that large building down there.

"Ay-yah, it looks as old as Time itself."

"It is, for it is the House of Time."

We alight on the large open space surrounding the Monstrous Palace of Time. Its size almost takes our breath away. And what a magnificent place. We are so full of wonder we hardly know what to think or what to do. Before we realise we have climbed them, we find ourselves at the top of a flight of steps the like of which we have never seen.

And there we are knocking at the largest door in the world. Slowly the door opens and we see before us an old man, with a long white beard which stretches right down to his feet. What an old man! This must be Father Time himself. Then he smiles at us with eyes that look as young as the youngest of us and says,

"I expected you to be arriving to-day. What can Father Time do for you?"

One little chap from Penang pipes up with,

"What have you got in your House, Father Time? That's what we want to see."

Father Time answers this question by beckoning us all to follow him. There are many doors on either side of the corridor along which we pass and they are all labelled. I notice one called China, another Japan, Siam, and at last Ah Lui at the head of our procession yells in great excitement,

"Malaya. Father Time, may we see what is inside?" The old man laughs and slowly replies, "I was wondering when someone would ask me to open one of these magic doors." He presses a button and the door slides along; beyond it we see another corridor and many many more doors. Some of them are labelled Penang, Kuala Lumpur, Singapore. In fact there are as many doors as there are towns and villages in Malaya.

"I will open all these doors for you and you may go where you wish. Inside you will find the houses that each one of you built during 1933."

"This old man talks in conundrums," says Manoanmany, "I'm sure I never built a house in 1933. But well see what he has to show us."

We file in to several rooms. The walls are all lined with shelves very much like the shelves in a library. Instead of books we find houses each one labelled with the name of the builder. But the only name we can read really distinctly is that affixed to our own house. Naturally we gaze longest at that one which bears our name. What peculiar bricks we have used. Some are almost perfect, but many are badly chipped and broken. When we look closer we see that each brick is marked with the date on which it was laid. The early ones are marked "1 January 1933" and the very last "31 December 1933". In even smaller letters we see on one, "laid by kindness," on another, "chipped by bad temper", still another, "broken by disobedience." The roof leaks in a few places, some of the hinges of the door squeak, and we are just a little ashamed of the condition of our house. Others seem to be more or less like ours, but here and there we see a few that are almost perfect. How we wish ours were amongst the latter.

At last, wee Betty, says, "I'd like to see the house that Jesus built when he was only twelve years old. May I?" Father Time smiles and beckons us to the lift and takes us down through the years until we come to 12 A.D. In the room that is labelled Nazareth we find what we want. A PERFECT HOUSE. "Just what I thought," says wee Betty.

And suddenly without any warning we are back again in our fairy aeroplane. Father Time waves good-bye to us, and calls in clear strident tones, "Send me more perfect houses for 1934."

OUR SCHOOLS

H.S.O. & F.D.

THE ANGLO-CHINESE MIDDLE SCHOOL, PENANG

This Year's exhibition of work that was held on December 1st and 2nd was even better than the one held last year and reflected great credit on Miss Cass, the Headmistress and the Art and Handwork masters, Messrs. Abdullah Ariff and Ooi Gim Poey and the entire staff who had helped to make this exhibition a great success.

Mrs. T. A. O'Sullivan, wife of the local Inspector of Schools, opened the exhibition. Outdoor sketches, pastel paintings, designs, cut-out silhouettes, relief maps, and many other things were on exhibit. There were a number of Health Posters dealing with good and simple habits to be formed by boys to preserve good health. The Government Health Officer who was among the visitors has asked for them to be used by his staff. The Temperance posters though simple in execution were effective in their messages. The exhibits from the Nature Study section of the school were many and varied. The encouragement the boys have had in Nature Study from the Headmistress has helped them in getting interested in the habits and life of insects and birds rather than in the mere collection of them.

Perhaps, the pastel paintings of flowers brought from the Fraser Hill and the cut-out silhouettes were admired more than the others. "The Lord's Prayer" which was skilfully designed in fretwork by Ong Boon Ham and his master was very prominent among the exhibits on the school platform and was highly appreciated. There were also Christmas Cards and toys made by boys, which found a ready sale among the visitors.

The Inspector of Schools was greatly pleased with the very high grade of work shown in the Exhibits and congratulated the Headmistress on the success of the exhibition.

THE ANGLO-CHINESE HIGH SCHOOL, PENANG

The Secondary Literary Society of the School had an inter-school debate with the Penang Free School, on Friday November 17th. This was the first of its kind and it is hoped that a few more inter-school debates will be arranged next year.

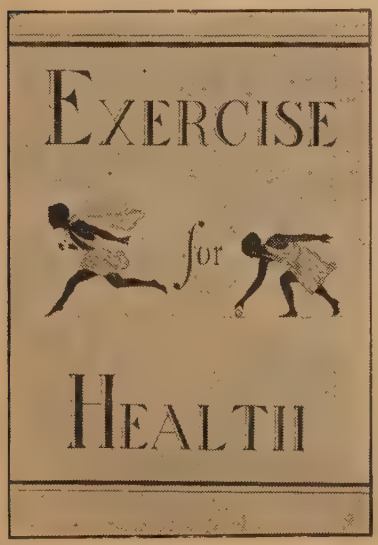
A. B. Pragasam who has passed his London Matriculation Examination in the First Division is proceeding to the Hong Kong University to study Engineering. He is the only son of Mr. V. G. Pragasam, one of the oldest members of the Staff.

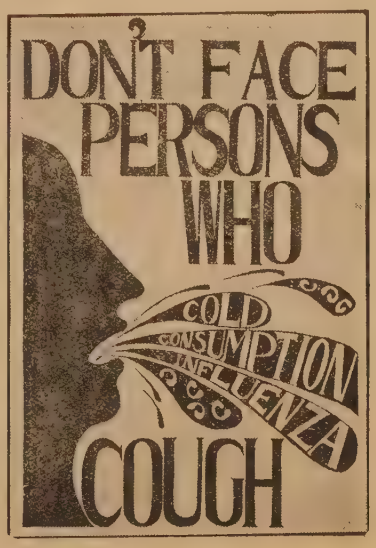
Loo Choo Kheam.

SCHOOL MAGAZINES

We are in receipt of the Publications of the Methodist Girls' School, Kuala Lumpur, the Anglo-Chinese School, Singapore, the Anglo-Chinese School, Seremban, and the Methodist Boys' School, Kuala Lumpur. We wish to congratulate those responsible for these publications for their attractive appearance and the good material which they contain.

The work of making posters is becoming quite popular in the schools of this country, and one visiting these schools will see them displayed in conspicuous places in the schools. The development of such talent should be of great use in the future. We are pleased to reproduce some of those made by pupils in the Methodist Girls' School, Kuala Lumpur.





RELIGIOUS EDUCATION

R. M. H. & D. H. Y.

NEW PURPOSES FOR THE NEW YEAR

By Erwin L. Shaver.

In this article the writer ventures to suggest some purposes which church-school teachers of children might well keep in mind. These are an attempt to give prominence to certain aspects of good teaching which routine teaching is apt to pass by:

1. " 'This one thing I do'—I shall endeavour to keep always before me the development of a well-rounded Christian personality in my boys and girls." You will recall that the International objectives again and again use the phrase "growing persons." This is the first step in teaching: to know our pupils. These pupils grow, whether in the right way or not. Our job is to see that this growth is guided in the Christian direction. Whatever materials or lessons will help us do this are to be selected. Whatever methods and techniques are useful to this end are to be brought to bear. But these are the means; the pupil's personality, enrichment, and self-control are the ends.

2. "I will see to it that 'all things work together for good.' " To many teachers, there are a few activities which make for good learning: story-telling, praying, singing, perhaps handwork. The rich catalogue of varied activities and experiences which make for a complete religious experience has never been explored. It is hard to say that any one of these is more important than another. There are times when prayer is worth more to a child's religious growth than a game; but there are times when a game is of more value than a prayer. And so with service projects, with manual activities, with worship services which the children share in planning and even in conducting with dramatizations, with simple ceremonials, with informal conversations, and countless other enterprises. All are needed and all must be properly related and integrated in a well-rounded experience.

3. "I will remember that 'there is no learning without pupil activity.' " It seems hardly necessary to mention this commonly accepted law of growth and learning; but the facts are that it is a hard law to put into practice. We teachers do so want to be active ourselves. Let us try holding back this year.

4. "I will work for 'red-letter' lessons." Think of the monotony of 52 lessons a year. By this we mean of course 52 themes, 52 memory verses, 52 attempts to impress a truth. How many of these things do we recall from our own childhood? Possibly we have recollections of the time we saw a certain picture of Jesus, the time we "spoke a piece" on a programme, the time we joined the church, the way in which a teacher handled a situation of unfriendliness which arose in class—these and some others. We believe that teachers this new year should endeavour to bring a few lessons and experiences into prominence. A lesson may take a number of Sundays. There ought to be climaxes to the "units of learning." These are the things our pupils will carry with them throughout life.

5. "I will try some new tools." If we "put first things first" we shall wish to try various new tools of teaching. We suspect that our quarterlies mention many more of these fresh and unique ways of teaching than most teachers are aware of.

6. "I shall take my children to church and bring the church to my children." Don't take this too literally. The thought is this. We must make the church and the church school one organization with one loyalty on the part of the child. Too long they have stood in competitive relationship. Every opportunity should be used to relate them so that the church school becomes for the child an important part of a unified experience of churchmanship.

(*Continued on page* 25).

CHRISTMAS PROGRAMME. IPOH UNION SUNDAY SCHOOL.

The writer happened to be in Ipoh when the Methodist Union Sunday School presented its Christmas programme on Saturday evening, December 16th at the Hall of the Anglo-Chinese Girls' School which was filled to capacity.

The whole programme was dignified and inspiring and left good impressions upon the minds of the participants and spectators. The costumes were very effective in adding colours to the scenery. Novel among the Three Wise Men was the Wise Man from Cathay. All the departments from Primary to Adult were represented in the programme. The pageant-play "The Light from Bethlehem Spreads into All the World" was particularly impressive and instructive, as the representatives of education and the various professions and vocations, including business and work men, and the "ambassadors of Christ" received their light and inspiration from the personifiers of "The Spirit of Christ" and of the Church, each holding a lighted candle from which all other candles were lighted, as each representative appeared on the platform.

The formation of a Methodist Union Sunday School at Ipoh out of the Sunday Schools previously connected with the Day Schools and the present affiliation with the church (Wesley), effected at the beginning of this year; and the putting forth of special programmes on such occasions as Children's Day and the above Christmas Celebration were all worthy efforts for which Rev. and Mrs. H. B. Amstutz were largely responsible with the co-operation and assistance of all officers and teachers and students.

D. H. Yap.

CHINESE EPWORTH LEAGUE EXPERIMENT

The Kuala Lumpur Chinese Epworth League conceived the idea of a "One-day Institute" and demonstrated that such an Institute could be held at a very small cost to each Leaguer who registered, without in the least subtracting from the interest, value and fun that is the usual complement of an Epworth League Institute. The attractively modest and inclusive fee of 25 cents accounted for a large enrolment of fifty-one. Many leaders of Epworth League work will be surprised to hear of this experiment, and will no doubt be glad to know that it met a definite need, as was shown by the registration of about 80% of the Chinese Epworth League membership and also by the keen attention that prevailed during all the classes. Many of the Leaguers who attended this Institute had never been to an Institute and may possibly not be able to go to one in view of the present financial and trade conditions. However, this Institute might be the means of inducing more of the Leaguers to attend an All-Malaya or District Institute after having seen what a One-day Institute of our League could offer.

The One-day Institute was held on Saturday, the 11th November. The premises and grounds of the Methodist Girls' School were very kindly lent to the Chinese Epworth League for the occasion by Miss G. Traeger, the Headmistress, and Miss E. Olson, Principal of the Girls' Boarding School, also gave much assistance.

At 6.00 a.m. those enrolled for the Institute began to assemble at the M.G.S., and by 6.45 there were 35 present to attend the Sunrise Service conducted by Mrs. Lucy Leng Yap, who spoke on the significance of the day, Armistice Day, and the need for World Peace. Breakfast at 7.30 consisted of "Nasi-lemak" sweet potatoes and "copee-oh".

The time from 8.30 to 12.15 was divided into three class-periods. Rev. D. H. Yap, took charge of the first period and spoke on the "Significance of the Epworth League". The second period was divided into two sections, one for girls, under the leadership of Miss Traeger and the other for men, under Rev. T. Runyan discussing "True Christian Living and What It Means." Rev. P. L. Peach took the last period and greatly interested his audience of both sexes by the new light he threw on the study of the Bible in his treatment of the topic "The Bible—How to get the Best out of It". The two-minute silence was observed at 2 minutes to 11 o'clock.

Tiffin, served at 1.00 p.m., consisted of chicken-curry, fried prawns, salad and rice. Before and during tiffin, photographs were taken by Mr. Thio Gek Choo. After tiffin, there was group singing, preceeded by speeches. Mr. Too Hing Kei, the president of the K.L.C.E.L., thanked the Principals of the M.G.S. and the Girls' Boarding School for their kind assistance, the Leaders of the different classes for their interest and guidance, especially Mr. Runyan who came specially from Seremban for the Institute; those Leaguers were responsible for the preparation and serving of the tasty meals, and all those who attended the Institute. Mr. Yap congratulated the K.L.C.E.L. for trying out such an experiment. Miss Olsen expressed satisfaction with the proceedings, and Mr. W. Abraham of the Tamil Epworth League said he would like to suggest a similar undertaking to his League.

Tiffin over, at 2,00 p.m. the Instituters re-assembled in the M.G.S. Hall for practice in part-singing till about 3.30, and from then on to 6.00 the time was devoted to badminton, tennis, etc. At 6.30 the group gathered together for a Sunset Service under the leadership of Mr. Too, who summarised the benefits of the day and reiterated the League's gratitude to all the different persons who had helped to make the Institute a success. The day was brought to a close with prayer by the Rev, D. H. Yap and the pronouncing of the League Benediction.

TAY SOO KENG,
Hon: Secretary.

THE PALEMBANG EPWORTH LEAGUE

The Junior League members had their Fourth Quarterly Social in November. Among the various interesting items of the programme, the following sketches were worthy of note:— "A Fight against Opium, Tobacco and Alcohol," The Brahmin and the Tiger," and "Joseph and his Brothers."

The Senior Epworth League members are arranging for the New Year Watch Night Service of the Church. The following were elected as Officers for 1934:—

President.....	Mr. Chia Boon Lip
1st Vice-President	Mr. V. A. Chelliah
2nd Vice-President	Mr. Joelianoes
3rd Vice-Presidents	Miss E. Schwab and Mrs. Napion
4th Vice-President	Mr. A. K. Saropie
Secretary.....	Mr. Khoo Kim Seng
Treasurer.....	Mr. Soerip
Organist.....	Mr. Napion

AN INVITATION

If you think it a lark
to get up in the dark,
to dress in the night
for the boat at daylight,
and in that boat hear
strident voices so near—
not one that is sotto—
smell the vilest tobacco,
then come and we'll see
some glorious country.

Can you sup from a cup
with the rim covered up
with a circle of crust
that resembles coal-dust,
stuff that's coloured like "tay"
tasting like mouldy hay?
Or eat oily food
and declare that its good?
When you're tired, feast
feeling like it the least?
Then come for a trip
where the jungle vines drip.

Can you walk in the sun
that beats down like a ton?
Can you do it all day
and at eve still be gay?
Can you walk a high log
'cross a deep slimy bog,
climb a hill that is steep,
ford a stream that is deep
where crocodiles creep?
If so, come with me.
What a land you will see!

Can you sleep in a house
with bat, bug and mouse
and rat, flea and louse?
The mosquitoes too,
how they'll bother you!
And where you can hear
wildmen, pigs and deer?
Can you your clothes don
while the neighbours look on,
showing just what you ought
to the crowd on the spot?

When the roads are no more
not a path, log or door,
can you strike straight for home
and from bee-line not roam
through dense jungle wide
where orang utan hide
and slow pythons glide?
Can you do this with ease
while you both serve and please?
If so, come and see
a country to be
in Borneo's isle
far across the deep sea.

J. M. H.

TELOK ANSON UNION EPWORTH LEAGUE

This Chapter has had a year of all round activities in all departments during 1933. Our President, Rev. C. D. Patterson, has helped us with his advice and guidance in all of our activities.

We have had 32 devotional meetings during 1933. The meetings were well attended and the talks inspiring. A programme had been drawn up for the whole year by our 1st Vice-President, Mr. V. S. Paul, who had encouraged more students of the school to take part in the devotional meetings than before.

Mr. Isaac Manickam, our 2nd Vice-President, was busy during the year, distributing tracts and holding street meetings. The third department, consisting entirely of ladies under the leadership of Mrs. Bonney, have been doing acts of helpfulness and visiting the patients in the hospital.

We were lucky to have Mr. P. Vengadasalam as our 4th Vice-President with his two able assistants, Messrs. K. Kasi and V. Chockalingam. The attendance contest was conducted by the fourth department and again the "Blues" won the Shield for the term July—December, 1933. Our average enrolment is 60 and average attendance 45. Also we have 35 members of our League subscribing to the *Malaysia Message*.

We were proud to have the Dean of the Institute, Rev. S. S. Pakianathan with us to distribute our Institute Certificates. There were 22 members who received these Certificates. Our Secretary, Mr. Chan Man Lim, had the distinction of being the only one and the first to win the Institute Diploma. Our thanks are due to our Treasurer, Mr. Teoh Eng Swee who has had the finances up to date, ending the year with a small credit balance.

Hon. Secretary.

A NEW ALPHABET

A for Alcoholic Drink.
B Became Bankrupt through it,
C Committeed Crimes for it,
D Drove himself Delirious with it,
E Embezzled for it,
F Frittered a Fortune on it,
G Got to Gaol because of it,
H Had no Home through it,
I Incapacitated himself with it,
J Jeopardised his Job for it,
K Killed his Kinsman through it,
L Lost his Living because of it,
M Marred his Manhood with it,
N Numbed his Nerves with it,
O Owed his wild Oats to it,
P Pawned his Piano for it,
Q Quarrelled after it,
R Risked his Reputation through it.
S Sold his Soul for it,
T Thieved for it,
U Undermined his Understanding with it,
V Vainly Vowed against it,
W Went to the Workhouse through it,
X EXpired from it,
Y Yielded his Youth to it,
Z sank a Zany under it.

The Foreign Student.

(*Continued from page* 16).

go back and begin to seek position, to pull wires, to seek for yourself a position of leadership and dignity and all those things, you will break down. The only thing that will stand up under the situation is character. Have you ever noticed that it is the people who are not sure of their own worth who have to stand on their dignity? The real leader does not have time to be worrying about his place and whether he receives all the honour that is his. It is the person who is at the heart doubtful about himself who has to uphold his dignity. I hope to high heaven that you will stand the test, for the desperate need of the East to-day is for servants, and servants who have character, men of integrity, men of honesty, men who have lost themselves. When you have achieved that, you will be the leaders of your nations. But forget the last thing and remember the first. And if you don't, you will be spending your time upholding your dignity and you will never be one of those who do achieve leadership. *Be ye not called leaders but be ye called servants.*

Greetings from China.

(*Continued from page* 9).

The doors are wide open to the preaching of the gospel and the church has never faced a greater or more far-reaching challenge than that which confronts it to-day in China. With its millions of war-torn and war-wearied people seeking for a way out, the church has the only solution: "I am the way, the truth and the life." But because of the impotency, lack of vision and faith on the part of the church in the past it stands unprepared before the great task confronting it to-day. But we do not believe that it is too late. If every believer to-day were a flaming evangel it would not be long until not only China, but the whole world would be won for Christ.

With Christian love to all,
Your friends,
THE PEATS.

2 Allyth Gardens, Golden Green,

New Purposes.

(*Continued from page* 22).

7. "I shall lead my boys and girls in worthy causes." In these trying days it would seem that the church should take the lead in saving the world. The times when the church has secured the greatest respect and following—even though some followed afar off—have been those times when it stood heroically for some great good for mankind. We need to-day a new discernment of the "unfinished tasks," a new sense of call and mission, a new undertaking of heroic causes on the part of the church. The church school has the finest opportunity to become "a healthy school in a sick society." Let our teaching this year be "cause centered" to the end that these boys and girls will become worthy disciples of Jesus both for to-day and for the new to-morrow!

From The Elementary Magazine, September, 1933.

NEW YEAR GREETINCS FROM THE HORLEYS

Friends of Mrs. Horley and her children will be pleased to have her welcome to their home in England, 2 Allyth Gardens, Golders Green, London. Eric is now a junior clerk in a large real estate firm and would scarcely be recognized by his former friends in Malaya. Evelyn is in a Normal School for primary teachers where she has passed her first year. Mrs. Horley is much in demand as a missionary speaker and delights in this opportunity of representing Malaya and her former work to friends in the Churches of England.

Old Friends.

GENERAL LITERATURE
A
SELECTED LIST OF TITLES

An Introduction to Psychology, Brierley, ...	$3.00
Some Studies in the Formation of Character, Mason	3.60
The Laws of Human Nature, Wheeler	3.00
The Scientific Study and Teaching of Languages, Palmer ..	7.50
Social Progress and Educational Waste, Lindsay	4.50
Dictionary of Foreign Phrases and Classical Quotations, Jones	6.50
Benham's New Book of Quotations	9.00
Modern First Editions: Points and Values, Fabes	9.00
The Captive and other Poems (signed edition), Walter De La Mare	37.80
The Jungle Tide (cheap edition), Still	2.10
Big Game and Big Life, Morewood Dowsett (21s.) ..	7.00
Kaiser and Chancellor, Karl Friedrich Nowak	9.00

ASK FOR

PARTICULARS OF BOOKS ON ALL SUBJECTS

FROM

Malaya Publishing House, Limited.

STATIONERS — BOOKSELLERS — PRINTERS

SINGAPORE.

GRIN & BEAREM

The Danger Signal

Back-seat motorists really ought to stop when they see the red signal on the back of the driver's neck.—*Life.*

Teacher—"What are the three words you use most?"

Senior—"I don't know."

Teacher—"Correct."—*Boys' Magazine.*

The Skipper—"This boat makes fifteen knots an hour."

Green Young Thing—"How tedious it must be to untie them!"—*Selected.*

"Too bad that Jim and his girl aren't good enough for each other."

"What makes you say that?"

"I've been talking to both families."—*Selected.*

Teacher—"What animal hunts in packs?"

Willie—"The customs inspector."—*Selected.*

Two little girls, dressed alike in blue with bonnets of the same color, were coming out of the yard.

"Hello," said a passer-by. "You are twins, aren't you?"

"No," came the unexpected reply.

"Why, you are the same size and you are dressed just alike. Weren't you born the same day?"

"Yes."

"Then, of course you must be twins."

"No, we isn't twins. We's what's left of triplets."

Fascinated by the rosy-hued finger nails of the visiting lady, Don later said: "Daddy, you should have seen the lady with mercurochrome on her finger nails."—*Christian Evangelist.*

Junior's grandmother, coming into the dining room, found the youngster helping himself to anything he liked on the table. "What a boy! What a boy!" exclaimed the old lady.

Junior looked around a moment, and then reassured he came back, "And what a grandma! What a grandma!"—*Indianapolis News.*

"Can I help you in any way?" asked the courteous motorist who had pulled up alongside. She was standing beside her roadster with a worried look on her face.

"It's the gasoline indicator," replied the damsel. "It's past the half-way mark, but for the life of me I can't remember whether it's half full or half-empty.—*Utica Observer Dispatch.*

The Helpmeet

Sales Executive: "Were you able to entertain yourself while waiting for me here in the office, darling?"

His Wife: "Yes, dear, I amused myself with those coloured pins in that map on the wall. I changed them all around and made them look a lot prettier."—*Christian Science Monitor.*

Caller—"Would you like to walk as far as the street car with me, Tommy?"

Tommy—"I can't."

Caller—"Why not?"

Tommy—"'Cause we are going to have dinner as soon as you go."

Departing Guest—"You've got a pretty place here, Frank, but it looks a little bare yet."

Host—"Oh, it's only because the trees are still a little young. I hope they'll have grown to a good size before you come again.—*Tit-Bits.*

A retired Methodist bishop tells of visiting in a city home in which was a little Miss of ten summers, who informed him that she knew seven kinds of beans. When he expressed astonishment that she, a city girl, knew so much about beans, and urged her to name the seven kinds, she said, 'Well, there's string beans, lima beans, navy beans, wax beans, Boston baked beans, human beings, and has-beens."

Mark Twain once talked of gratitude. He didn't much care, he said, for gratitude of the noisy, boisterous kind. "Why," he exclaimed, "when some men discharge an obligation, you can hear the report for miles around."

Bobbie was reading history, and looking up suddenly, he asked:

"What is beheaded, mother?"

"Having his head cut off, darling," she replied.

After a thoughtful moment Bobby remarked: "I suppose defeated is having his feet cut off."

A commercial traveler, calling upon a new customer, produced by mistake a snapshot of his fiancée instead of his business card.

"That's the firm I represent," he said.

The customer examined the somewhat determined-looking features of the young woman and returned the photograph with the remark: "I'm afraid you'll never be manager of that firm."—*Christian Advocate.*

Elizabeth, at the age of three, did very well in dressing herself, but one day had difficulty in buttoning a dress in the back. She finally said, "I can't do it; it's in the back and I'm in the front."—*Exchange.*

Boss—"What's this item on your expense account, 'Overhead expense, $5'?"

Traveling Salesman—"That was an umbrella."

In Acknowledgement

And there is the story of a well known London actor who is so conceited that he bows whenever he hears a clap of thunder.—*New Statesman.*

"I hope you appreciate the fact, sir, that in marrying my daughter you marry a large-hearted, generous girl?"

"I do, sir (with emotion) and I hope she inherits those qualities from her father."—*Selected.*

The physician was giving an informal talk on physiology. "Also," he remarked, "it has recently been found that the human body contains sulphur."

"Sulphur!" exclaimed the girl in the blue-and-white blazer. "And how much sulphur is there, then, in a girl's body?"

"Oh, the amount varies," said the doctor, smiling.

"Ah!" returned the girl. "And is that why some of us make better matches than others?"—*Vancouver Province.*

"Mamma, I want some water to christen my doll," said Ethel.

"No, dear," said her mother, reprovingly, "it's wrong to make game of such things."

"Then I want some wax to waxinate her. She's old enough to have something done."—*Vancouver Province.*

There was a crash in the kitchen. The mistress found the maid and little Margaret gazing at something on the floor.

"Oh, mother," exclaimed the child, "just see the lovely jig-saw puzzle Norah has made out of one of the new plates."—*Boston Transcript.*

Mother—"Bobby, it's time for you to get ready for school. Have you washed your ears?"

Bobby—"I washed the one that's on the side next to where the teacher sits."—*Pathfinder.*

Sam lost a wallet containing $600. He got up on a chair and announced: "Gentlemen, I lost my pocketbook with $600 in it. To the man what finds it I will give $50."

Voice from the rear: "I'll give $75."—*Exchange.*

A Belgian student, in relating his experiences in studying the English language, said: When I discovered that when I was quick I was fast; if I spent too freely I was fast; and that not to eat was to fast, I was discouraged. But when I came across the sentence: 'The first one won one one-dollar prize,' and that a blackberry is red when it is green, I gave up trying to learn English."—*Christian Observer.*

The stout gentleman rushing along the platform just missed his train and returned, only to be greeted by a porter with the question, "Missed your train, sir?"

"No," was the reply. "I didn't like the look of it, so I chased it off the platform!"

Read what a Doctor says about

"LACTOGEN."

"I am highly pleased with Lactogen. I have had no trouble whatever since the first day my son was put on it, no sickness or ill effects whatever, when I changed him from cow's milk to Lactogen."

M.B.

GIVE YOUR CHILDREN

"LACTOGEN"

A sample tin of Lactogen, Mother's Book of Advice and Measuring Spoon will be sent, postage paid, to any parent or expectant mother who sends stamps value 20 cents to:—

"LACTOGEN"

144/7, Cecil Street, Singapore.

Printed at the Malaya Publishing House, Limited, Singapore.